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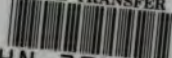
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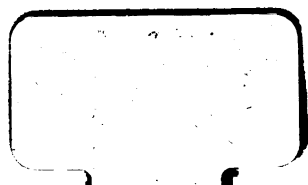
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MORAL SCIENCE.

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Prof. H. E. Greene.

With the Compliments
of the Author.

C. S. Lister


Sept. 11. 1891

A SYLLABUS
FOR THE
REVIEW OF MORAL SCIENCE.

Based on Seelye's Hickok's Moral Science.

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MORAL SCIENCE.

A Syllabus from Seelye's Hickok's Moral Science.

INTRODUCTION.

THE SPECIFIC GROUND OF MORAL SCIENCE.

Pages 13-21.

1. MORAL SCIENCE AND MENTAL SCIENCE. 13.

Moral Science, for a clear discernment of its ground and its stability as a science, pre supposes an accurate knowledge of the mind.

2. THE ANIMAL AND THE RATIONAL IN HUMANITY. 13-15.

Both are so blended as to make one human personality ; yet each is capable of clear distinction from the other in its own peculiar operation.

a. The animal element finds its end in the gratification of appetite, with happiness its highest law.

It goes out in craving for its object,—something it can get ;

Loses itself in the process, and is thus incapable of self possession or self-direction.

b. The rational has its end in the claims of Reason ; goes out in self-surrender, but finds itself in the process ;

Knows, possesses, and directs itself, under a perpetual imperative to *behave*.

c. The animal, with its only law imposed from without, has no ground of action within itself ;

Can recognize nothing as due to itself, nothing that it owes to another.

The ground of morality, therefore, cannot be found in the animal element ; it must be sought in the rational.

3. ANALYSIS OF THE RATIONAL. 15-21.

a. The *Æsthetic* : Finding its end in the Beautiful.

Form : Applied to that which may be limited and brought within definite circumscription.

Pure Form : The limitation itself without regard to that which is limited.

Figure : The blending of forms in space by colors.

Tune, Music : The blending of forms in tone.

Beauty : Rational sentiment expressed in form.

The Sublime : Beauty carried up to an emotion of the Supernatural and Divine.

Art : The creation of living forms for the expression of beauty.

Ideal Beauty : The highest and purest conception of the rational sentiment in any particular case possible to the cultivated genius through the creation of his own pure forms.

Sense and Beauty : The eye and the ear have nothing to do with beauty, except as they perceive the material form through which the beauty manifests itself.

Reason and Beauty : The Absolute Beauty is only in reason.

Reason only can discern the pure ideal in which lies the Absolute Beauty and by which all forms of beauty in nature or art must be criticised.

Province of the Esthetic : It freely controls the sense for its own rational end, refusing to barter its beauty for any sensual gratification ;

Controls by Taste, not by Duty ;

Wholly distinct from sense, on the one hand ; on the other, from the province of morality.

b. The Scientific, or Philosophic : Finding its end in necessary and universal Truth.

Mathematics. Beyond the experience of sense, man can construct pure diagrams and numbers in space and time, by means of which he may pass from simple axioms to the remotest demonstrations.

In such constructions, he can see necessary and universal truth, and affirm not only what *is*, but what experience *must be*.

The matter that may fill the pure forms, in mathematics as in art, is of no importance to the reason, and is of use only as a medium for retaining or communicating the intuitions.

The entire science lies in the pure figures of the mind's own construction.

Philosophy. That the phenomena of sense may come into any order of experience, they must be connected in determinate places and periods.

All possible phenomena of sense may be thus connected through the notions of substance, cause, and counter-causation, given by the reason.

Province of the Scientific, or Philosophic: Not at all in the animal, but only in the rational being ;

Confined to rational principle, and thus distinguished from the æsthetic which is limited to rational sentiment.

In the pure love of truth, we may freely subject the appetites, and withdraw entirely from the field of art.

But the excellency of science or philosophy is still other than the excellency of virtue.

c. *The Ethical and Spiritual:* Finding an end in the Intrinsic Worth of Reason.

The Beautiful and the True would be impossible, if the reason they express were not other than sentiment or principle.

Personality: Reason's capacity of self knowledge and self-determination.

Self-Knowledge: Man knows himself as rational, and thus as possessing in his own being an intrinsic excellence and dignity above all price.

A law to Himself. Man recognizes himself both as a Sovereign proclaiming a law from within his own rationality, and as a Subject acknowledging the obligation of obedience to the law.

Reason's Authority compels respect in and of itself. The man, alone by himself, feels bound to sacrifice appetite, subdue sense, and subject the body to the worthiness of the spirit,

Under pain of the loss of self-respect and of conscious self-contempt.

Province of the Ethical and Spiritual: In the self-knowledge and self-determination of the rational personality.

Herein we may determine and possess a Moral Science, founded not upon guesses from general consequences, but upon necessary and universal principles.

SYSTEM OF MORAL SCIENCE.

CHAPTER I. DIFFERENT THEORIES OF THE ULTIMATE RULE IN MORALS. 23-30.

1. AN ULTIMATE RULE THE FIRST INQUIRY FOR MORAL SCIENCE. 23.

WITHOUT LAW there can be neither transgression nor obedience.

A Rule must be found, under whose imperative moral character may be formed and estimated,—justified or condemned,

Ultimate and universal, as revealing the source of an OUGHT that shall press upon the entire conscience of humanity.

Hence the great diversity of theories concerning the Ultimate Rule, all of which may be classified as either Objective or Subjective.

2. OBJECTIVE THEORIES OF THE ULTIMATE MORAL RULE : Those which place the Ultimate Rule in something External to the mind. 25-27.

a. The Authority of the State : Action is right or wrong, according as it may be commanded or forbidden by the law of the State. *Hobbes.*

b. The Revealed Will of God : Action is right or wrong solely because the will of God is revealed *for* or *against* it. *Des Cartes and Dymond.*

c. Something inherent in the Nature of Things : As, *The Fitness* of Things. For example, there is a fitness in the payment of an honest debt ; it is therefore right. *S. Clarke.*

The Truth of Things. For example, it is true that a man is not a post ; it is therefore wrong to treat him as a post. *Wollaston.*

The Relations of Things. For example, the mutual relations of parent and child make both parental authority and filial obedience right. *Wayland.*

Beauty in the union or consent of one mind or heart with the great whole of Being. Pres. Edwards.

d. Highest Happiness : Assumes that happiness is the only, or the highest, good ; whatever, therefore, promotes happiness is right ; whatever opposes it is wrong.

Has its modifications in several distinct systems ; namely,

A purely selfish system, in which pleasure is the chief good, and personal enjoyment the only virtue. Epicurean.

Happiness in Moderation. The modifying of all appetites and desires so as to preserve the "golden mean," and thus, on the whole, secure the greatest amount of happiness and attain the highest virtue. *Aristotle.*

Happiness in the Future,—Religious. Virtue consists in denying present gratification for the eternal happiness of heaven. *Paley.*

Utility, in its relation to the public good. The Ultimate Rule, "The greatest good of the greatest number." Bentham.

Benevolence. One best secures his own happiness by promoting the happiness of others. Virtue, therefore, consists in beneficence. *Dwight and Taylor.*

REMARK : The highest good of either of these theories must either constitute the Right—or contain the Right in itself, and thus give an Ultimate Rule,

Or it must be seen as based upon the Right—judged as right, in which case its rule is not ultimate, and is therefore without authority in itself.

Apply this principle to each of the theories.

3. SUBJECTIVE THEORIES OF THE ULTIMATE MORAL RULE : Those which find the Ultimate Rule in the mind itself. 27-30.

a. A natural susceptibility to Pride, gratified by Flattery ; which prompts to self denial, service, devotion, etc., for the praise of such terms as loyalty, patriotism, heroism, virtue, religion, etc. *Mandeville.*

b. An inner Reciprocal Sympathy : That is, in case of our own action, we affirm it to be right or wrong according as we judge that it meets or opposes the sympathy, or approval, of the spectator ;

In case of another's action, we fancy ourselves in the actor's place, and proceed as in our own action. *Adam Smith.*

c. An inner Sense, which gives moral distinctions. Has its modifications :

Analogous to the sense through which we perceive external objects. *Shaftesbury and Hutcheson.*

An original, universal Sentiment, the ultimate source of moral truth, and hence the Ultimate Rule of life. *Dr. Brown.*

An inward Revelation as a warning Voice, in us but not of us, which inspires us with the fear of Deity. *F. Schlegel.*

d. An immediate Intuition of the Reason. *Cudworth, Kant, Coleridge.*

CHAPTER II. THE ULTIMATE RULE OF RIGHT.

30-32.

THAT WHICH IS ULTIMATE can have nothing beyond itself ;
Must have within itself both its own sufficient ground and the light in which it may stand revealed ;

Must be both self-supporting and self-evident ;

All thought that reaches it must rest in it as a sure and sufficient foundation.

ONLY REASON can be ultimate in this sense.

AN ULTIMATE RULE, therefore, must be Reasonable ; That is, it must conform to Reason, be worthy of Reason, and reveal its reasonableness in its very statement.

By this standard we may intelligently criticise every proposed Rule of Right that claims to be ultimate.

THE ULTIMATE RULE OF RIGHT : Act Reasonably, or worthily of Reason's approbation.

CHAPTER III. ESSENTIAL ATTRIBUTES OF THE ULTIMATE RIGHT. 32-37.

AS A REASONABLE BEING, man knows that the claim of reason on his personal conduct transcends all other claims.

An ultimate authority, or Right, is thus reached, which binds universally and absolutely, for no other reason than because it is Reason.

1. THE ULTIMATE RIGHT IS

a. Simple : That is, wholly uncompounded, and thus incapable of analysis ; seen from

The genesis of the conception itself, and in

The impracticability of all analysis.

The conditions of right action may be analyzed, but not the Right itself.

b. Immutable : That is, cannot be made other than it is by any power, finite or infinite.

Ultimate truths are not the product of power ; they condition all exercise of power.

c. Universal : That is the same to all rational beings when seen in the same ground of reason's worthiness.

For the facts of sense, every man's experience is his own measure

Rational intuitions,—axioms, principles, etc., are the same to all minds when seen in the same ground.

The Spartan's justification of theft was limited to a particular end, under specific conditions.

The Ultimate Right is still further seen to be universal, in that the character of God himself must be determined by it.

2. INFERENCES :

a. Rights can never clash with one another ; for reason is ever at one with itself.

b. The animal, as without rational endowment, can have no rights.

3. DEFINITIONS AND DISTINCTIONS :

Conscience : The self-knowledge of the spirit, awakening in the rational nature an imperative towards that which is due to its own dignity.

Moral Agency : The capacity, from this imperative of conscience, to resist the impulses of appetite, and thus to possess an inherent spring to an alternative when the animal good allures.

Will : Reason's casualty to act in accordance with the law of what is worthy of itself as ultimate end.

Brute Will : That which can go out in executive acts only after strongest appetite or highest happiness.

Free Will : That which keeps the whole animal nature in subjection to the imperatives of the spirit.

Enslaved Will : That which habitually yields to the animal impulse.

Choice : The going out to either alternative of happiness or worthiness as ultimate end.

Moral Disposition : The choice in reference to the highest generalization of all human action.

Preference : The choice fixing upon its object as end, contemplated as a subjective state.

Wish : The choice with respect to objects beyond our reach.

CHAPTER IV. DEFINITION AND GENERAL METHOD. 38-40.

MORAL ACTION : Personal, voluntary action ; the action of a rational being under the determination of a will in liberty.

MORAL SCIENCE : The Science of Moral Action ; the systematic application of the Moral Rule to all conceptions of moral conduct.

THE ULTIMATE MORAL RULE : Hold all voluntary action subordinate to the dignity of the spirit.

THE APPLICATION OF THE MORAL RULE admits of two aspects, thus giving rise to two distinct Parts of Moral Science ; namely,

I. **PURE MORALITY** : In which the only motive is the consideration of the claims of spiritual excellency.

II. **POSITIVE AUTHORITY** : In which the motive, consistently with the claims of pure morality, may be the expressed will of a Sovereign. Its Divisions :

1. *Legality*, exemplified in Civil Government.
2. *Loyalty*, exemplified in the Divine Government.
3. *Both Legality and Loyalty*, in the Parental Government.

PART FIRST. PURE MORALITY.

INTRODUCTION.

VIRTUE AND VIRTUES. 41-44.

I. THE ESSENCE OF ALL VIRTUE. 41-42.

VIRTUE : Heroism, or Personal Worthiness ; in the attainment and preservation of which all imperatives are satisfied.

THE CONDITIONS OF VIRTUE :

a. Pure mindedness : The mind kept free from all motives and ends inconsistent with personal worthiness ; sincerity, singleness of purpose.

b. Decision : The firm resolve and the strong will to carry the honest intention into action.

c. Independence : Waits not on another's help or example ; acts on its own conviction of what is right—of what personal worthiness demands.

VIRTUES, IN DISTINCTION FROM VIRTUE : The one pure-minded, decided, and independent disposition going out in the pursuit of many subordinate ends.

II. CLASSIFICATION OF PARTICULAR VIRTUES.

43-44.

I. DUTIES TO MANKIND.

1. Personal Duties.

a. *Self Control.*

b. *Self-Culture.*

2. Relative Duties.

a. *Kindness.*

b. *Respect.*

II. DUTIES TO OTHER THAN MANKIND.

1. Duties to Nature.

2. Duties to God.

I. DUTIES TO MANKIND.

CHAPTER I. PERSONAL DUTIES : SELF-CONTROL.

45-58.

PERSONAL DUTIES : Those which belong to oneself, revealed in each one as due to his own being. 45.

THE END OF ALL PERSONAL DUTIES : The highest attainable perfection in all things.

A MORAL LAW : A rule imposed upon one in the fact of his possessing the rational endowment.

A MORAL MAXIM : A rule voluntarily adopted for the purpose of fulfilling the moral law.

SELF-CONTROL : Requires, generally, that we avoid all injury.

THE GENERAL MAXIM OF SELF-CONTROL : Bear and Forbear. 46.

SPECIAL MAXIMS OF SELF-CONTROL : 46-58.

1. **DO THYSELF NO HARM :** That is, guard all bodily members and mental faculties against whatever weakens, deranges, or paralyzes any portion of the human system. 46-49.

With especial reference to

a. **Maiming :** Any bodily injury or dismemberment not absolutely demanded in the interest of health or the preservation of life.

b. **Self-torture :** All penances, mortifications, fastings, austerities, etc., by which health is undermined and the constitution weakened.

c. **Suicide :** The highest immorality against the maxim, in that it utterly destroys the constitutional being.

Cannot be justified, even when life becomes a burden, if the end of life and its discipline be correctly apprehended.

d. **Self-defence :** No question arises as to its being a duty, when the act of self-defence invades no rights ; as in injuring an animal.

A man who attacks another forfeits, by his own act, whatever right he might otherwise have to his own life and safety.

The right of the assaulted is, in this view of the case, to be maintained as paramount to the right of the assailant.

The precepts of Christianity, properly understood, forbid retaliation and revenge ; not proper self defence.

2. KEEP YOUR BODY UNDER : Forbids all gratification of appetite that brings the spirit into unworthy bondage of the flesh.
49 - 53.

a. Intemperance : All immoderate gratification of the appetites ; pre-eminently indulgence in intoxicating drinks and drugs.

b. Licentiousness : All unlawful gratification ; more particularly, all illicit indulgence of the sexual passion.

Its immorality not only aggravated by its physical consequences, but

Seen in the conscious vileness of the debauchee, to whom the presence of virtue and purity is a perpetual reproach.

c. Ambition : In a bad sense, an inordinate desire for power and control over the actions of other men.

Discards those ends which give spiritual dignity, and, however triumphant, gains in the end only vanity and self-abhorrence.

d. Covetousness : An inordinate desire to amass wealth.

Need not be dishonest in attaining wealth ; but places wealth, however attained, before personal worthiness as the great end of life.

How debasing as a vice, may be seen in the life of the miser.

3. RULE YOUR OWN SPIRIT : That is, preserve the self-possession and self direction of the spirit against all incentive to do otherwise ; against all dictation of any other agency. 53-58.

To meet all obligations to others is fully in accord with this maxim ; for in each instance the rule may be seen that binds the conscience.

This maxim stands opposed to

a. Servility : Strictly, the assent to be a slave, not only, but all mean submission and cringing or fawning sycophancy.

More comprehensively, all shrinking from known duty before the opposition of power ; yielding to custom or the fashion of the hour in matters of moral bearing ; giving oneself entirely to party control, etc.

Sometimes takes the form of hypocrisy, which denies the manhood by pretending to be what it is not.

b. Vanity : Emptiness, self-inflation. Manifested in

Large assumption when the real character is without solid attainment ;

The over-valuation of particular qualities or possessions ; as beauty or strength, talents or station, dress or equipage, etc ;

Ostentation of any kind, prompted by the desire of praise and flattery ;

In all of which the vain man cannot help exposing his emptiness, and himself to the contempt due to his lack of worth and dignity.

c. Jealousy : A spirit selfishly greedy for its own indulgence, and malevolently averse to all enjoyment by others.

May have other names,—envy, hatred, malice, revenge etc., according to the circumstances and intensity of its exhibition.

Broods over and magnifies its own real or fancied ills in comparison with the better fortune of others, till, often, it issues in fits of anger and deeds of revenge.

d. False honor : Popular opinion and public estimation, exalted as standard of conduct above personal worthiness.

Has its especial manifestation in the code and practice of duelling.

e. Gambling : The risking of one's possessions on chance ; the abandonment of wisdom, and the acceptance of an issue that can not be determined rationally.

CHAPTER II. PERSONAL DUTIES : SELF-CULTURE.

58-72.

DEVELOPMENT : The expanding of a germ to maturity through the energizing, under conditions, of an inner vital force.

Man is superior to plants and animals, in that he has capacity to superintend the entire development of both body and mind.

He can select and apply the conditions, and is thus under obligation to do so in the interest of his own personal worthiness.

GENERAL MAXIM OF SELF-CULTURE: Secure a complete development. 58.

SPECIAL MAXIMS OF SELF CULTURE: 59-72.

1. **GROW IN STATURE:** Includes the entire physical development, to the end of securing a sound mind in a sound body. 59-63.

The parent must first stand responsible; but

The child, with the earliest dawning of discretion and accountability, should be made to feel the importance of a careful regard to a healthy and orderly physical development.

The maxim requires careful attention to

a. Diet: To the end that neither the ignorance, vice, carelessness, or mistaken fondness of parents entail upon children perverted appetites, diseased constitutions, or early death; nor the excesses of self-indulgence mar and destroy the physical frame.

b. Dress: That it may adequately protect the body, be in good taste, and not offend pure morality.

c. Exercise: A law of nature, that the body must be used, and have access to air and sunshine, in order to health and vigor.

Mental culture is falsely sought, if the body, through which the mind must act, be left to feebleness through inaction.

The spirit is dishonored, if for its culture the body be neglected, through whose healthy working alone the cultivated spirit can commune with man and nature.

d. Cleanliness: Necessary to the health and perfection of the body; essential to the refinement and elevation of both mind and spirit.

2. **GROW IN PRACTICAL KNOWLEDGE:** Restricted to the cultivation of the faculty of judging according to sense. 63-69.

The animal learns from sensible experience only; finding consequences in certain connections, expects their recurrence, and hence becomes prudent, cunning, and kind;

Cannot reach *a priori* principles ; and hence, though it may gain *knowledge*, can never attain *wisdom*.

Man, through his endowment of understanding, can judge from the data of sense as the animal cannot ;

He is thus capable of a *wisdom* which, in distinction from that of the cultivated reason, may be termed

Worldly Wisdom : Skill in safely and effectively using natural occurrences, with reference to their consequences.

In the interest of this wisdom, the maxim excludes

a. Stupidity : The habit of mind induced by neglecting both to observe and to draw conclusions from observed facts ;

A defect of moral energy rather than of nature.

b. Heedlessness : Occasional forgetfulness rather than perpetual foolishness.

May become a habit followed by all the evils of stupidity.

A vice, in that the evils may and ought to be avoided through the culture and exercise of the judgment.

c. Rashness : A hardy daring of consequences seen or unseen.

Worse than heedlessness or stupidity, in that it will gratify passion at whatever cost, thus directly assaulting and stifling the judgment ;

The wilful neglect of self-control, and the culpable lack of self culture.

The *carelessness*, which, in the phlegmatic, may be *stupidity*, will probably, in the sanguine, be *rashness*.

d. Credulity : A readiness to trust without question the opinions of others, through incapacity to deduce its own conclusions.

In an ardent temperament, is hopeful, following its own wishes or going out in uncontrolled fancy.

e. Scepticism : The refusal, through distrust of one's own judgment, and often with a desponding temperament, to trust any evidence or any judgment of others.

The credulous and the sceptic are alike, in that both neglect the proper cultivation of the understanding, and are hence weak-minded ;

They differ chiefly as their temperaments differ, or as they are subject to opposite outward influences.

Quite other than this, is the scepticism that is preliminary to all true science,—a cautious state of mind that refuses to accept conclusions on insufficient grounds.

f. Faith in Destiny : Accepts fate and destiny as blindly and unalterably determining all things in human conduct.

Akin to credulity and scepticism, in having no confidence in its own opinions and conclusions.

3. GROW IN RATIONAL WISDOM : Includes the cultivation of the exercise of reason, and the discipline of the spirit in all its functions. 69-72.

The animal, in brute or man, attains its ultimate point of cultivation in the rules of prudence and kindness as generalizations from experience. But

Man has the higher rational endowment, which not only gives him other and higher capacity, but lays upon him the obligation to cultivate it.

The maxim requires self culture in

a. Taste : Man can not only apprehend the beautiful, but

He can originate the ideals by which he may intelligently criticise all beautiful forms in nature and art ;

He can, also, by cultivation, constantly attain higher ideals of criticism, or

Become the artist by putting into finished sensible forms his own ideals.

He thus becomes more refined, and makes all things around him more beautiful.

Such cultivation is a virtue, not because it makes the man happier, but because it makes him more excellent—more worthy of himself.

b. Science : Through the attainment of a pure science resting on necessary and universal truth, man may commune not with nature only, but with the Creator of nature, in those principles which determined the Eternal Wisdom in the work of creation.

The pursuit of science for the end of philosophy is a virtue, because it, also, makes the man more worthy.

c. Morality : Man may know himself, and apprehending what is due to himself, may attain an ultimate rule for his own direction.

He may carry out this rule in its application to all men, and thus attain a universal science of morals.

He may bring his own heart and life under this ultimate rule, and try to persuade all men to follow the purely right and good.

To be what his spiritual excellency demands, is his highest moral worth ;

The end of all self-culture is in the cultivation of the spirit to its highest worthiness.

CONCLUSION OF RATIONAL WISDOM.

As reason only can speak to reason, the true culture in Taste, Science, and Morality, can be attained only by the contemplation of Beauty, Truth, and Goodness.

CHAPTER III. RELATIVE DUTIES : KINDNESS. 72-81.

RELATIVE DUTIES : Those which, seen in the light of personal worthiness, we owe to others.

MAN A SOCIAL BEING : We here contemplate man as in society, and seek for the duties one owes to another.

That which is reasonable for one man cannot run counter to the universal reason for all men ; and thus

No one may propose an end to himself that which would not permit all other men to do the same.

Practically, "Whatsoever ye would that men should do to you, do ye even so to them."

KINDNESS : Regards man in his constitutional appetites as a creature of wants, and thus finding an end in happiness. 73.

GENERAL MAXIM OF THE LAW OF KINDNESS : Do good to all men as ye have opportunity. 73.

SPECIAL MAXIMS OF KINDNESS. 73-81.

1. OWE NO MAN ANYTHING. 73-76.

Society is bound together by mutual needs and interests, so that

No one can escape his obligation, even though he discard all good offices from others.

The maxim requires

a. Honesty : The repayment of good received by an equivalent kindness.

Many a debt is of such kind that it can be repaid only by some expression of kind appreciation and good will.

b. Reciprocity : The willingness to be put under obligation, that both one's own and others' benevolence may be stimulated and cultivated.

c. Monopoly : Includes all attempts to take advantage of others' necessities for personal interest.

Forbidden by morality as neither kind nor honest, even though it be in accordance with strict equity.

2. GIVE TO THE POOR. 76-79.

More than honesty, in bestowing where there is no indebtedness ; originates indebtedness.

Comes solely from a known want in another, and a consciousness of ability in ourselves to relieve ; including both the *wish* and the executive *will* to relieve.

The Poor : All who are in want of any kind.

He who gives to the poor must be no respecter of persons ;

Must seek out the deserving, and in all cases give with discretion.

a. Charity : Involves the love of benevolence, delights in doing good ;

Relieves suffering and ministers to happiness from pure philanthropy, even though it look with aversion on the character and conduct of its beneficiaries.

b. Obduracy : The stifling of natural sympathy, and the hardening of the constitutional feelings against human want and misery.

c. Sentimentality : An excess of animal sensibility uncontrolled by judgment and unenlightened by reason.

Is shocked at all suffering, real or fictitious ; would interfere as readily to save from the salutary retributions of righteous law as from providential misfortune.

3. **BE THANKFUL** : Implies the reciprocal duty when any act of kindness has been done. 79-81.

a. **Gratitude** : A disposition to express thankfulness on all occasions of benefits conferred or intended.

b. **Insolence** : Manifested in the rich and powerful by a haughty dictation and overbearing contempt ;

In the poor, by rude, impudent, and reproachful bearing towards those in superior station.

Often comes out of ingratitude for favors ; and is sure to be generated by habitual begging.

c. **Peevishness** : The disposition that is hard to please ; the same unkind spirit as insolence, though perhaps of lower degree.

CHAPTER IV. RELATIVE DUTIES : RESPECT.

82-96.

RESPECT : Regards man not as a creature of appetite and want merely, but as rational and spiritual, with a higher end than happiness, in personal worthiness. 82.

GENERAL MAXIM OF RESPECT : Honor all men.

SPECIAL MAXIMS OF RESPECT. 83-96.

1. **BE YE COURTEOUS** : That is, every man should deport himself in a manly way in all his intercourse with others. 83-87.

COURTESY : Not a punctilious regard for rules of etiquette, nor dissimulation to hide an inward contempt ; but

A cordial recognition of the rights and prerogatives of others, and a full accordance of them in our whole bearing and demeanor towards them.

Different tokens of respect may be shown to persons differing in station or attainments or character.

The maxim forbids

a. **Arrogance** : The ostentatious assumption of superior importance.

b. Scorn : Adds to the self-inflation of arrogance a manifested contempt for others.

Sometimes used in a good sense ; as when one scorns to do a mean action.

c. Ridicule : May include both arrogance and scorn, and adds the maliciousness that would make the subject of it an object of reproach, or derision, to others.

May be legitimate when applied solely to the setting forth of vice in its true light as both foolish and wicked.

d. Vulgarity : All grossness of language, or coarseness of manner in human intercourse ;

Indicating, in him who allows it, a lack of respect for himself and for those with whom he associates.

2. DEAL JUSTLY WITH ALL MEN : That is, regard the mutual rights of a common spirituality of being among men, with its equality of claims and reciprocity of duties. 87-90.

The vice of injustice is seen, not in the loss of happiness, but in the indignity done to humanity.

The maxim forbids

a. Assaulting : All invasion of rights by a direct attack upon the person or possessions of another.

Its enormity in proportion to the dignity of the right assaulted.

b. Defrauding : All invasion of rights carried on secretly or deceptively.

Not so heinous as the direct assault, as not attacking the personality ; but, in common with the assault,

Ignores rights, and treats man as a thing, to be used for one's own purposes.

c. Lying : A statement of one person to another which contradicts the conviction of the person making it, made with deliberate intent to deceive.

In whatever form it may be communicated, it is a perversion of the very end for which man has the power of communicating thought.

An abandonment of one's own dignity, and a direct affront to humanity.

Its essential vice lies in the indignity to the rational spirit, whose imperative demands "truth in the inward part"

Questions of casuistry, as to the vice of lying, originate in wrong conceptions of the ground of obligation to veracity.

The grand principle for determining such questions is no general calculation of consequences or judgment of greater happiness and unhappiness.

To have any basis in morality, the ultimate test must be one of rational worthiness and indignity.

If a lie is ever to be justified, it must be because, in its circumstances, it is no indignity to the deceived and to the deceiver no degradation.

3. SUSTAIN THY NEIGHBOR'S GOOD NAME : That is, not only do nothing to detract from a man's personal character, but by all proper methods sustain his good reputation. 90-94.

The maxim forbids

a. Slander : Includes all forms of detraction by word of mouth.

Even that which is true may not be reported to the injury of a man's reputation, unless some grave interest of society clearly demands it.

b. Libel : Writes or prints the slander, and publishes it.

The offense is the same as slander, except as it is aggravated by the greater notoriety given.

A false statement is libellous, for whatever purpose made.

A true statement, damaging to one's reputation, is libellous, if not specifically demanded by the higher rights of humanity.

c. Censoriousness : The spirit of fault finding and suspicion of bad motive and intention, that looks on every man as a knave who has not proved his virtue.

True respect demands that we look upon human faults and failings as leniently, and speak of them as apologetically, as reason will allow.

4. BE OBEDIENT TO GOVERNMENT : 94-96.

Government is the official representation of the public will in regard to its own rights ;

Pure morality, therefore, may demand of every individual a respectful recognition of the authority of the government.

The important duties are

a. Subjection : Manifested in obedience to law ; cheerfully yielding to the prerogatives of the officers of government ; respect of official forms ; compliance with all proclamations and special orders.

b. Tribute : All contribution required for the necessary expenses of government.

All frauds, evasions, or violations of revenue laws, embezzlement of public money, etc., are immoral in proportion to the exalted rights and dignity of the State.

c. Service : Every one must judge for himself if higher claims clash with the demands of his country, and act accordingly.

But no citizen ought to disregard a righteous call of his country for any service he can render.

II. DUTIES TO OTHER THAN MANKIND.

CHAPTER V. DUTIES TO NATURE. 97-101.

NATURE has no rational endowment ; hence no intrinsic excellency, but only a relative utility ; a means not an end.

DUTIES TO NATURE : Seen in the light of what is due to our own worthiness in the use of nature. 97.

GENERAL MAXIM : Use, but not abuse nature. 98

SPECIAL MAXIMS. 98-101.

1. DO NOT WANTONLY MAR NATURE : For nature is made reasonably.

To take pleasure in destroying a flower or a crystal, or in cruelty, is unworthy of oneself not only, but an indignity to the rational Author of nature.

2. CONVERT NATURE TO THY USE : It is a virtue to make nature contribute in any way possible to the ends of spiritual being ;

A vice, to neglect to serve oneself by any offered benefit of nature.

3. BEAUTIFY AND PERFECT NATURE : For thus may nature be made to serve the spirit in the realm of Taste.

4. EXPLORE NATURE SCIENTIFICALLY : For the true interpretation of nature will ever bring the finite reason into clearer knowledge of the Absolute rational Author of nature, and thus Confirm the eternal truths of reason in the soul of man.

5. **USE NATURE AS A DISCIPLINE IN VIRTUE :** For nature is everywhere right ethically, as she is useful or beautiful or true. All human wisdom should terminate in righteousness.

CHAPTER VI. DUTIES TO GOD. 101-104.

ASSUMED that, without positive revelation, the existence of God would be known from his works.

SOURCE OF OBLIGATION : The knowledge of the Absolute Spirit as existing together with the finite, and the necessity of communion between them, are sufficient to impose duties on the finite in pure morality.

GENERAL MAXIM : Worship God. 101-104.

EXTENT OF THE OBLIGATION : As much greater than the obligation to humanity as the Infinite is greater than the finite.

The greatest of all immoralities is to be morally irreligious.

The maxim includes, among other duties,

1. **REVERENCE :** That supreme respect for the Absolute Spirit, in which an unreserved consecration becomes the highest dignity of the finite.

2. **GODLY FEAR :** Other than reverence, but may always be accompanied by it—reverential awe.

Not the "fear that maketh afraid," as of some impending evil ; but

An emotion inspired by the glory of Infinite Majesty and Purity and Holiness in the soul that truly worships.

3. **HUMILITY :** The assent of the spirit to take the precise position that is due to its proportional spiritual excellency.

Not possible for the Infinite ; but a duty and a virtue for all finite beings.

CONCLUSION OF PURE MORALITY.

1. APHORISMS FROM THE FOREGOING CONSIDERATIONS.
104-106.

a. Humanity can never escape from the colliding influences of animal appetites and spiritual imperatives.

b. Virtue cannot consist in habit.

c. Casuistry is not an inquiry after principles, but whether particular facts come under the principles.

2. DEFINITIONS, OR PRECISE APPLICATIONS OF TERMS IN MORALITY. 106.

Duty : All action under the constraint of the Ultimate Rule.

Transgression : All action against duty.

Infirmity : Transgression from physical weakness.

Fault : Transgression from carelessness.

Vice : Deliberate and determined transgression.

Crime : Transgression of civil law.

Sin : Transgression of God's law.

Guilt : The imputation of intention to the personal author of the transgression.

Responsible : Applied to the guilty person in reference to the deserved retribution.

PART II. POSITIVE AUTHORITY.

INTRODUCTION.

I. THE OCCASION FOR POSITIVE AUTHORITY.

107-108.

1. POSITIVE AUTHORITY IS NEEDED for those who are not restrained by the Ultimate Rule of Right ; that is, where there is immorality ;

By the virtuous ; because individuals, however willing to do right, need in many instances a wisdom higher than their own.

2. AUTHORITY MUST CONFORM TO MORALITY. Hence its consideration is within the province of Moral Science.

II. THE PECULIARITY OF AUTHORITY. 109-110.

1. AUTHORITY : A right to Legislate.

2. POSITIVE AUTHORITY : Legislation through laws and penalties, without the necessity of giving reasons for its action.

3. SOVEREIGNTY : The point in which positive authority is vested ; the source of all legislative, judicial, and executive action of government.

4. DISTINCTION BETWEEN PURE MORALITY AND POSITIVE AUTHORITY :

In Pure Morality, duty is disclosed in the inner consciousness, in Reason's own light ;

In Positive Authority, through an outer command.

III. DIVISIONS OF POSITIVE AUTHORITY. 110.

1. MERE LEGALITY : The securing of obedience through the rewards and penalties of law, or through appeals to hope and fear ; found in Civil Government.

2. COMPLETE LOYALTY : The securing of obedience through love and reverence for the sovereign, or respect and regard for the authority itself ; found in the Divine Government.

3. BOTH BLENDED IN ONE SOVEREIGNTY : found in Family Government.

DIVISION I. CIVIL GOVERNMENT.

CHAPTER I. THE STATE. 111-115.

GENERAL STATEMENT : Either authority is, and this makes the State, or the State already is, and makes its own authoritative government.

1. ASSUME THE FORMER, there may be two positions. 111-113.

a. Divine Right : Makes all civil government Theocratic, God the supreme civil ruler, and the human magistrate God's vicergerent.

In one instance only, has God assumed this relation. See Exodus, chapters 19-25.

b. Social Compact : The agreement of individuals, each of whom has the sovereignty over himself, constitutes the State and its right of government. But

Primitive governments do not appear in history to have been established by compact.

Such a compact would pre-suppose an already existing authority to give it validity.

Such a compact could neither put its law upon recusants nor drive them away.

The compact could righteously hold no longer than the lives of the original contractors.

2. THE TRUE POSITION : The State must itself exist in order that any civil government may be. 113-115.

The State is not a human product, but a condition into which men are born. Consider that

a. The actual relationship among men is that of reciprocity and interdependence ;

The union of men is that of an organism, wherein each part is at the same time the means and end of all the rest.

b. The place, the work, the obligations of each member of the human family, therefore, are fixed, and must be authoritatively declared by the principle of the organism itself.

3. THE STATE, therefore, is the Organic Unity of Mankind ;
Its authority must rest in the principle of human fellowship and brotherhood—the principle of Love, which is Reason.

The State abides the Same, notwithstanding all changes of laws, rulers and people.

Laws are the *Language* of the State ;

Rulers express and execute its *Will* ;

Laws, Rulers and People, all are *subject* to the State.

CHAPTER II. THE STATE REQUIRES A GOVERNMENT. 115-120.

THE NECESSITY of Civil Government, however perverse and liable to abuse it may be, to the maintenance of the organic unity of mankind may be seen in the light of the following particulars :

a. Many must be governed who cannot see what is politically right ; for example, children, ignorant but well meaning adults, etc.

b. Many who see their duty will not do it.

c. There are many practical matters which only a government can settle ; for example,

Questions concerning the legal validity of contracts ;

The tenure, exchange, or transmission of property ;

The determination of human rights through litigation ;

The establishment of courts, appointment of judges, etc., etc.

d. Positive authority is precisely adapted to meet the necessities which the nature of man in society creates ; because

It augments to the guilty the danger of disturbing the public freedom ;

Adds all the influence of personality to ethical principle ;

Puts retribution beyond all interposition from the criminal ;

Makes duty plain through the distinct declaration of the law.

e. Civil government, however, must sometimes waive what in general would be its undisputed right of coercion ; as

In providential occurrences in which the law can, at the time, add no stronger coercion than the exigencies themselves.

In cases of equity, in which, owing to new and unforeseen conditions, the civil law, in its general enactment; would induce particular injustice and injury.

In critical exigencies in the nation itself ; as in time of war, insurrection, invasion, etc.

In all such cases, the coercion provided by the law is either impracticable, or if enforced would defeat the very end of law.

CHAPTER III. THE RECTITUDE OF STATE AUTHORITY. 121-130.

SOVEREIGNTY MUST REST ON RIGHT AUTHORITY, in order that it may impose righteous obligation.

The inquiry, therefore, demands the consideration of two particulars.

I. THE POINT IN WHICH SOVEREIGNTY SHOULD BE PLACED. 121-125

ALL POLITICAL ACTION must be subordinate to the end of the Organic Unity of Men. Hence

a. The general sovereignty is in the State itself, whatever be the particular form of government.

b. Certain *relations* may indicate the probable point of right sovereignty ; as of Creator and creature, parent and child, etc.

c. There must be peculiar *natural* qualifications ; as intelligence to comprehend the ends and the means of government, and power to use the means for attaining the ends.

d. There must be peculiar *moral* qualifications ; as integrity, love of public liberty, patriotism, self sacrifice, etc.

e. The moral title of the sovereignty is not vitiated by the crimes and offences it cannot prevent ; in other words,

The title is valid when the sovereignty possesses and exerts the highest attainable qualifications in the service of good government.

f. The characteristics and condition of the community must be consulted to determine where the highest qualifications for sovereignty may be found.

II. THE LINES WITHIN WHICH SOVEREIGNTY SHOULD ACT. 125-130.

1. LEGITIMATE SOVEREIGNTY cannot act without usurpation and the annulling of all allegiance to itself, except within lines indicated by certain clear principles.

a. Sovereignty may not attempt action beyond its own capacity for governing.

b. May not legislate beyond the subject's capacity for obedience.

c. May not attempt the execution of law beyond its plain promulgation.

d. May not legislate in violation of pure morality.

e. May not legislate against Divine authority.

2. DIVISION OF THE FUNCTIONS OF SOVEREIGNTY necessary, in the ends of public freedom, on account of human imperfection.

It is unsafe, that the legislator should be the judge of his own laws, or that the judge should execute his own decisions ; hence, in all popular governments, the division of functions.

a. The Legislative : Comprising two bodies, or houses ; all legislation necessarily receiving a majority of votes in each ;

Rash and hasty legislation checked by the power of *veto* in the executive.

b. The Judiciary : With its courts of appeal for the review, when necessary, of the decisions of the lower courts ; and

Courts of equity for judging, under certain fixed principles, otherwise than the arbitrary claims of law would demand.

c. The Executive : Whose approval, with specified exceptions, is necessary to the validity of all legislation ; and

Who possesses the power of *Veto* and of *Pardon*.

THE BEST GOVERNMENT : That which will best bind individuals and nations together as a brotherhood of fellow-helpers.

CHAPTER IV. REWARDS AND PUNISHMENTS.

130-136.

THE SANCTIONS OF LAW ; or the retributions annexed to the precept by which the precept becomes a law.

1. THE MEANING AND GROUND OF PUNISHMENT : 130-132.

a. Punishment : Literally, Pain inflicted upon the violator of law by the law-giver.

The suffering is not the punishment, but, as the one thing no one would choose to experience for its own sake, it is the fitting means of punishment.

b. Punishment is not retaliation ; as though the transgressor had injured the sovereign in a certain degree for which an equal injury is returned to him

The transgressor injures only himself ; the punishment is in reality the expression of his own self-injury.

c. The End of Punishment : To assert the supremacy of the sovereign over the subject who by his transgression has affirmed himself to be supreme.

d. Punishment, therefore, is properly *the assertion of the sovereign over the transgressor.*

2. THE RIGHTEOUSNESS OF PUNISHMENT : Seen in the righteousness of the sovereignty which it asserts and vindicates. 132-133.

a. Not grounded in its tendency to reform the transgressor.

Reformation of the criminal is important, and should not be neglected ; but it is not the end of punishment.

b. Not grounded in the efficacy of threatened punishment to restrain from crime ; for

Punishment cannot be right because it is threatened ; it can be righteously threatened only because it is itself right.

In this view, why should one person be punished and not another ? What is transgression that it should demand the punishment of the transgressor instead of any other ?

3. THE DEGREE OF PUNISHMENT : Penalties should not be so lenient as to be contemptible ; nor so severe as to excite the hatred of the community by their cruelty. 133-136 Indicated by

a. The extent to which the vicious choice interferes with the public freedom ; petty larceny, for example, as compared with the taking of life.

b. The strength of the criminal choice ; the more determined and inveterate the choice, the greater the danger to the public freedom.

c. The difficulty of detection ; for example, of perjury, counterfeiting, forgery, arson, etc.

d. For crime directly against the sovereignty, which is *high treason*, the highest penalties are demanded.

e. Sanctions completely within the interest of public freedom can neither be weak and contemptible nor cruel and revengeful.

f. Capital Punishment : Whether, in this enlightened age, some other penalty for the crime of murder might not be better, may be an open question.

But there can be no question of the right of government to threaten and inflict it, if the public freedom demand it.

It is far more probable that the disuse of the death penalty tends to demoralize the public than that its use makes the people barbarous, as is sometimes urged.

CHAPTER V. THE POSITION OF THE CITIZEN IN REFERENCE TO THE GOVERNMENT. 137-145.

CIVIL GOVERNMENT must be restricted in its action by certain rights of its subjects.

a. Every citizen, therefore, is in some respects quite beyond all interference from civil authority ; especially in particulars pertaining to his grand originary right of freedom to the attainment of highest moral worth.

Among individual rights may be mentioned :

Equality in Freedom : Government must allow each one to be as free as every other in his own right.

Unrestrained Thought and Belief : These are not within the jurisdiction of civil authority ; only the actions that spring from them, through responsible choice and purpose.

Freedom of Conscience : The source of obligation for conscience is found in pure morality and religious piety ; not at all in civil authority.

Unrestrained action in all things not subversive of the public freedom.

To be held innocent till legally proved guilty : The government has no penal claim upon the subject till it be known that he has interfered with the public freedom ; and

The accused may rightly claim the rights of innocence till the government legally establishes its claim.

b. The subject has no right to evade law ; inasmuch as an ethical imperative sanctions every regulation of righteous authority.

c. The criminal has no right to sympathy against law. *As a man*, he has a right to sympathy ; but he may not appeal to sympathy as a means of escaping a just penalty.

d. The citizen can stand against all claims of civil authority on the ground of mere legality.

Legality implies obedience to law through the restraints of its own sanctions only.

The sovereign, whatever his desires concerning the character of his subjects, can deal only with the overt act forbidden by law.

The subject, therefore, though condemned by his own conscience and in the sight of God, may not be punished for an offence that no law forbids.

e. The citizen may righteously expatriate himself ; except only when, in a special emergency, a given state may find it necessary for its own preservation to keep its citizens within its borders.

f. The merit or demerit of the citizen is determined in his relation to the sanction of the law.

Merit : Desert of legal reward.

Demerit : Desert of legal penalty.

Merit of Congruity : Desert for service to the government by one who is under condemnation of the law, or by an innocent man for distinguished service for which no reward is offered.

Merit of Condignity : Desert for having complied with the claim of law for which a reward is stipulated.

Condign Punishment : Deserved, and claimed by the law.

Accused Criminal : A citizen accused of crime and arraigned for trial.

Convict : Legally convicted of crime and sentenced to punishment.

Defaulter : One who has betrayed a pecuniary trust.

Traitor : One who, under some high commission, has sacrificed the liberty of his country.

Rebel : One who opposes by violence the direct action of the state sovereignty.

Outlaw : The rebel, putting himself on the ground of original personal independence, and utterly disregarding all the rights of public freedom.

Robber : One who carries out his choices against the rights of all citizens.

Freebooter : One who acts against the rights of all states.

Banditti : Those who combine for the commission of acts of violence.

Pirates : Those who upon the high seas assault the flags of all nations.

CHAPTER VI. THE POSITION OF THE GOVERNMENT IN REFERENCE TO THE CITIZEN. 146-184.

GOVERNMENT CAN BE SATISFIED with nothing but obedience to its laws. To secure obedience, it has a right to various agencies.

I. JUDICIAL OATHS. 148-155.

1. OATHS IN GENERAL. 148-150.

a. The Scriptures condemn all swearing in ordinary communications. Matt. 5:33-37; James, 5:12.

b. Examples of good men and of God himself sanction solemn oaths on serious and important occasions. Rom. 1:9; 2 Cor. 1:23; 1 Thess. 2:5; Isa. 14:23; Jer. 49:13; Amos, 6:8.

c. The judicial oath is fully sanctioned

By the Jewish Law. Ex. 22:11; Deut. 6:13, 10:20.

By the Saviour's example. Matt. 26:63.

By Apostolic admission and Divine example. Heb. 6:13-17, 7:20-21.

d. The dictate of pure morality is to the same purport.

The use of oaths on all ordinary occasions is unworthy and debasing.

But on extraordinary and solemn occasions, it is to the honor of the human spirit to appeal to God for the truth of a declaration.

2. THE EMPLOYMENT OF THE OATH BY THE STATE. 150-155.

a. The State needs its use, as a means of sustaining civil government by impressing men with a sense of dependence upon God and responsibility to him.

Both religion and morality are thus publicly sustained and promoted.

b. The State is the administrator of the oath. As such, it is not only the authoritative interpreter of the oath, but it is bound to administer it in intelligible form.

c. The oath may imply a prayer for Divine help, or an imprecation of Divine vengeance.

In either case, it is a solemn appeal to Omniscience and Omnipotence especially to regard the entire human agency in the transaction, and is therefore

Calculated to secure watchfulness, careful recollection, definite statement, and honest effort to fulfill obligation.

d. Oaths are mainly of two kinds:

Oaths of testimony, in which the assumed obligation is the whole truth, no more and no less;

Oaths of engagement, which bind to fidelity in the fulfillment of official functions and committed trusts.

e. The State may find two obstacles in imposing oaths :

From those who question the lawfulness of oaths on *moral* or *religious* grounds. Such may be allowed to *affirm*.

From those who acknowledge no God and no future retribution. In imposing the oath on this class, the state can hope for nothing more than would be gained through the sanctions of conscience or the penalties for perjury.

f. Oaths should be imposed only on important occasions ; otherwise, their hold upon the public conscience is weakened.

II. PROPERTY. 155-160.

1. **PERSONAL PROPERTY :** That which may be moved from place to place, used, and consumed, and thus regarded as personal appendage.

2. **REAL ESTATE :** That which is immovable, and cannot thus be regarded as personal appendage.

3. **MONEY :** A standard of value and a medium of exchange, consisting chiefly of the precious metals, coined by the government

4. **THE RIGHT TO PROPERTY** is in a man's right to the products of his own labor.

Irrespective of civil legislation, one may thus have the right of personal property, and of real estate so far as he may mingle his own products with the soil, cultivate it, and build upon it.

A community, or state, must respect such rights, and legislate concerning them, according to certain well defined principles.

a. The State must have the sovereign control of all property.

b. The State must in all cases be considered the supreme proprietor of the soil of the nation.

The community, not individuals, was the original owner of the soil ;

Individual owners hold their lands only under the supreme title of the State.

c. The State must regulate all transfers and the descent of property.

Every man's right to the use and disposal of property during his life must be in accordance with the rights of others as affected by such use or disposal.

As no individual, no one generation, can foresee the needs of all coming generations, so no man has the right to determine the perpetual descent, management, and use of his own estate.

d. The State must also regulate the right of property a man may have in his own published thoughts.

If a man has a natural right to any property, he certainly has it to the product of his own thinking.

But the right of the author or inventor is limited ; in that the truth, the facts, or the forces of nature, that were the material of his thought and invention, existed independently of his power to create them.

Though the public may thus have a right to the benefits resulting from the work of the author or inventor, they also have pecuniary rights which the State is bound to maintain.

Hence the right, and the duty, of government to protect the interests of all concerned by the terms of patent and copyright.

e. The government may never on its own account use any property as a monopoly.

The government exists, not for itself, but for the welfare of its subjects.

For the government to enter into any monopoly, or assume the exclusive control of any enterprise, not clearly for the public interest, would be to compete with its own citizens on unequal conditions and to their injury.

III. TAXES AND IMPOSTS. 160-163.

THE SUBJECT is under obligation to render tribute to the State, not only because of the benefits of government to him, but because his tribute is necessary to the well being of all.

The subject however, has his rights, recognized in the following principles :

a. Taxation should be proportioned relatively to the ability of those on whom it is laid.

The measure of one's ability is not unreasonably considered to be the amount of his property.

The occupation or profession may be rated according to the ability it gives one to pay his tax.

The poll tax, usually small, is imposed on the ground that every person has some ability to give labor or its equivalent product to the State.

The tax on income is probably the form that would in most respects be in accord with this principle.

b. Taxation should be levied only under due process of law.

The person taxed is an end, as well as a means, in the body politic ; something, therefore, is due to him as well as from him.

The law should specify clearly and precisely each one's proportionate tax, why it is imposed, when and where it should be paid.

c. The government can rightfully have no interest of its own in taxation, contrary to the interests of its subjects.

IV. REPRESENTATION. 163.

GOVERNMENT should have no will of its own, except as it expresses the will of the State.

To this end, whatever its form, the government must represent its subjects, the organic unity of whom constitutes the State.

Suffrage, therefore, though in one sense a privilege conferred by the government, is equally a right which the free citizen may claim.

V. RELIGION. 163-166.

1. HISTORICALLY, nations and governments and religions have not only an intimate but an indissoluble connection.

2. THE RELIGIOUS ELEMENT of this connection has always been the controlling one.

3. THE REASON is, that the principle of authority expressed by government has neither stability nor power, save as it rests upon an Ultimate Divine authority.

4. THE ATTITUDE which political morality requires a civil government to take towards religion.

a. Civil government should use religion as a means and not as an end.

To the individual, religion is an end, in that it is a union with God in which he finds his perfect joy and perfect life.

To the government, religion is a means for the education and perfecting of the citizen.

b. Civil government should leave the largest liberty to the individual conscience in religion.

Religion has no meaning for the individual, **except** as he freely chooses it for his own personal end.

c. Government should tolerate no religion or religious practice that interferes with the public freedom.

VI. EDUCATION. 166-170.

THE IMPORTANCE to the State of the intelligence of its citizens is sufficient reason why the government should have much to do with education.

a. The government should establish and regulate a general system of education. Because

History gives no instance of an unenlightened people rising by its own spontaneous and self-directed efforts to an enlightened life.

Neither individual nor people, having begun a course of education, or carried it forward to any degree, can be safely left to continue it unaided.

The government, therefore, must superintend and control the education of its citizens.

b. This governmental regulation may include the higher as well as the lower schools. For

The higher schools do not grow out of the lower; the college is the precursor, and the occasion, of the primary school.

It is, therefore, no unseemly favoritism, if the government demands of all its citizens a tax for the support of schools which only a few can attend.

c. Civil government should make adequate provision for the religious instruction of its subjects. Because

Religion is the basis on which education must rest.

The virtue of its subjects is of more importance to the State than their intelligence.

To leave religious instruction entirely to other agencies would be as unsuccessful as a similar course would be in other kinds of instruction.

Religious scruples or conscientious convictions have no greater weight against religious instruction by the government than against taxation for the support of an army or navy, or any maintenance of law and order by force.

Mistakes in this direction are to be rectified as other mistakes are, rather than by refusing to have anything to do with religion.

All difficulty may be avoided by keeping clearly in view that, while to the individual religion is an end, to the State it is a means.

VII. INTERNAL IMPROVEMENT. 170-171.

A QUESTION, not of Political Economy, but of Political Morality.

a. The government may have a broad field for legitimately carrying forward a system of internal improvements. Thus,

Works of national benefit too heavy for private capital to sustain.

Those which would not enlist private enterprise, because either there is no pecuniary profit in them or the profit is too far in the future.

b. The government has no right to carry out internal improvements in a course of partiality.

c. The government should not prosecute internal improvements as a monopoly, in competition with any of its subjects.

VIII. COMMERCE. 171-173.

A NECESSITY, that foreign commerce will spring up among all nations that desire the products of other nations or have products that other nations need.

a. The authority of the State must be applied to the regulation of commerce ; because

Amid the conflicting choices of individual tradesmen, no other authority can maintain the interests of public freedom involved.

b. The question of revenue, or of protection, is quite distinct from "the regulation of commerce."

IX. POSTAL ARRANGEMENTS. 173.

THE RIGHT OF THE STATE to the exclusive control of the entire postal system stands on the same principle as all other matters which come under State authority ; namely,

That the government can on the whole maintain all the interests involved better through its own agencies than by leaving them to private enterprise.

X. PROHIBITORY LAWS. 173-175.

THE STATE has an undisputed right to enact and enforce any laws necessary to maintain the public freedom against injury from the depraved choices of individuals.

It may, therefore, through prohibitory laws, put an end to any occupation, traffic, or manufacture, the only tendency of which is to endanger the property, morals, lives, or health of citizens, and thus invade the public freedom.

a. The practice of government licenses in such cases is immoral.

Such license implies that the thing licensed is a public injury when unrestricted, but a public benefit when regulated.

The principle of license properly applies only to cases in which special knowledge and skill are requisite to public safety ; as licensed pilots, physicians, etc., or where municipal regulations are necessary ; as licensed hackmen, public carriers, etc.

The government itself becomes a party to the immorality in licensing any thing that at all times and in all circumstances violates the public freedom.

b. The government has the righteous control of both the manufacturer and the consumer of a dangerous product.

c. It is righteous to make the hurtful products not only contraband, but forfeit.

d. The interference of government is righteous only in cases of real injury to freedom.

XI. SUMPTUARY, SANITARY, AND POOR LAWS.

175-177.

1. SUMPTUARY LAWS may be necessary for a rude and ignorant people, or for a weak and effeminate community, but not for the intelligent and virtuous.

2. SANITARY REGULATIONS are necessary, on account of the frequent neglect of the proper conditions of health even in an ordinarily intelligent community.

3. THE POOR are in every age of every nation, and the supply of their needs may often be beyond the liberality of private charity.

a. Government, therefore, should make timely and adequate provision for the poor.

b. Government should leave all encouragement open to private charities.

c. Government should so legislate for the poor as to discourage idleness and vice.

XII. WEIGHTS AND MEASURES, CURRENCY, AND INTEREST. 177-181.

1. NO NATURAL STANDARD of weights and measures that may be applied to universal use.

Hence the right of government to prescribe the standard.

2. NO NATURAL STANDARD OF VALUE. The same principle applies.

a. Government may adopt some commodity, as the precious metals, and coin it under regulations that may insure a uniform and reliable measure of other values, and a convenient medium of exchange.

b. Government may authorize a paper currency in the form of promissory notes, representative of so much coin, and regulate its issue and use by banking institutions.

c. Government has no right to make this paper currency other than a voucher for the coin it represents, or to force it upon the people as legal tender.

3. INTEREST : May government regulate interest for the use of money ?

a. The right of interest is based on the principle that money has value, the same as other commodities, and is not merely representative of value.

b. Government, therefore, should leave the rate of interest to be regulated, as far as possible, by the ordinary principles of trade and commerce.

c. Government may fix a rate of interest that shall be legal, in the absence of any understanding between borrower and lender at the time of the transaction.

XIII. REVOLUTION. 181-184.

1. THE STATE cannot change ; but its government may.

2. REVOLUTION : A sudden and violent change in the point of sovereign authority.

3. REFORM : Change, more or less sudden, of important portions of the government and its administrative functions.

a. Revolutions are justifiable when the public freedom demands them. But in the estimation of the public freedom, the evil to it in the violence of the revolution itself must be included.

b. The State only has the right to revolutionize.

A portion of a State, as a colony, may revolutionize, and the same principles apply.

c. Individuals, or combinations of persons, begin revolutionary agitation at their peril.

The true patriot will aim to arouse the State to the expression and execution of its own sovereign authority.

If the State respond, and throw off its oppressors, those who begin the agitation will be regarded as the saviors of their country.

If the State refuse or the existing sovereignty be too powerful to be overthrown, they will be regarded as rebels.

Whether, in either event, they were true patriots, only posterity can impartially judge.

d. Those who resist a revolution take their position, also, at their peril.

CHAPTER VIII. THE POSITION OF ONE STATE IN REFERENCE TO OTHERS. 184-199.

DIFFERENT NATIONS must have more or less intercourse, and the inquiry concerns the principles that should control the intercourse.

THE SOVEREIGNTY of each State is independent.

If one nation be made tributary to another, its own sovereignty has departed, and its citizens must look to the sovereignty of the subjugating nation for the protection of their freedom.

States may exist, separate from one another in a republic; but they are not sovereign states among the nations, only component parts of the true state in the one republican sovereignty.

INTERNATIONAL REGULATIONS must rest upon the basis of pure morality.

THE LAW OF NATIONS: Regulations, standing only as an appeal to the public honor and conscience of mankind, sanctioned by national consent, long precedent and practice, and combined in written treatises.

THE APPLICATION OF THE LAW OF NATIONS may be seen in several particulars.

I. THE COMITY OF NATIONS. 187-188.

1. THE SAME AMONG NATIONS, and based on the same principles, as courtesy among individuals.

2. MODES OF MANIFESTING national respect and courtesy:

Saluting the national flag;

The honor given to all accredited ministers, plenipotentiaries, etc.;

Expressions of sympathy on occasions of national rejoicing or mourning ;

Public honors and attentions to distinguished foreigners, etc., etc.

II. TREATIES. 188-190.

TREATY : An agreement between sovereign states with reference to any mutual interests.

a. Each state is sovereign, and has equal rights in the treaty.

b. No treaty stipulations may involve immoralities.

c. Each party must have the right to withdraw from a treaty of indefinite time by giving suitable notice to the other.

If a treaty has a definite time to run, neither party has a right to withdraw before the time, except with the consent of the other.

d. A treaty has all the force of a law.

III. ALLIANCE. 190.

THE CO-OPERATION of two or more sovereign states in the prosecution of a national object otherwise unattainable ; for instance, the suppression of piracy.

The contract ratifying the alliance may be called a treaty ;

The treaty of alliance is rather a league, implying the idea of mutual assistance.

IV. CONFEDERATION. 190-192.

A LEAGUE formed by several smaller states for mutual convenience and safety.

Representatives from each form a congress, whose powers are determined by the articles of confederation.

a. Such a congress can exercise none of the prerogatives of sovereignty.

Each state still maintains its own independent sovereignty, responsible to the public freedom of its own citizens.

The congress cannot legislate, levy taxes, or execute laws ; only advise and recommend.

b. An army and navy may be entrusted to it for the common defence.

The congress may conduct the campaign, in accordance with its instructions, but it can authoritatively originate nothing.

c. If articles of peace or war be concluded by the confederation there must be the sovereign assent of each state.

If, in a case of urgent interest, the congress exceed the articles of agreement, its action must still be subject to the approval or rejection of the states.

V. REPUBLIC. 192-195.

THE UNION OF INDEPENDENT STATES into one national sovereignty, which, within its sphere under the terms of a constitution, is a nation among nations, independent of any or all the individual states.

a. States have the right to form such a republic, whenever the public freedom of each may thus be better maintained than by retaining its own complete sovereignty.

b. A power of sovereignty lies in the republic to enforce its constitutional authority against either or all the states.

c. The republic must confine the exercise of its authority within a strict construction of the constitution.

d. Each state must, by its own vote, adopt the constitution

e. The assent once given, and the sovereign republic constituted, no state has the right of secession or nullification, except by a strict construction of the constitution itself.

f. Each state is completely and independently sovereign, within its own jurisdiction, in all things not granted in the general constitution.

VI. WAR. 195-197.

EVERY SOVEREIGN STATE is responsible for the public freedom of its members, and must, by armed force if necessary, crush out rebellion or repel invasion from without.

a. War is righteous in defence of the national freedom.

b. War is justifiable only as the *ultima ratio*.

c. In all war, there must be guilt, at least with one nation.

d. The necessity for war may all be removed by national comity and equity.

c. Much might be done to prevent war, at the present day, by stipulated arbitration.

VII. CONGRESS OF NATIONS. 197-199.

ITS OBJECT : To stand as an umpire between sovereign states, and hold the balance of sovereign powers so as to preserve the peace and liberty of the world.

a. Such a congress could have no force beyond the particular states represented in it.

b. Such a congress could not righteously be invested with sovereignty. Because

Human wisdom and power are too limited for the vast number and variety of interests for which a congress of nations must provide.

The greater temptations to ambition and lust of power would be more likely to result in universal tyranny than universal freedom.

c. Such a congress could only be the agent of a confederation.

DIVISION II. DIVINE GOVERNMENT.

CHAPTER I. GOD'S BEING AND COMMUNION WITH MEN. 200-203.

THE EXISTENCE OF GOD : Assumed here, on the proofs of natural theology, as a personal Deity, of absolute perfections.

GOD IS THUS KNOWN imperfectly, but really, and in many respects adequately to the ends of our moral and religious being. He knows us thoroughly.

1. THE MANNER OF COMMUNION between God and Mankind.

- a. It cannot be the communion of equals with equals.
- b. It is not the communion of parent and child, though in some points analogous to it.
- c. It can be no other than the communion of the Absolute and the dependent, involving, also,
The relation of sovereign and subject, and
A moral communion, on account of the moral personality of each.

2. DIVINE GOVERNMENT : A Being of absolute sovereignty, legislating and executing in his own right, will give a different polity from that of civil government.

3. MAN'S RELIGIOUS DUTIES : Found in God's Positive commandments.

4. THE PROVINCE OF MORAL PHILOSOPHY : Not to teach particular duties, but to systematize the ethical principles that lie at the foundation of all duties.

It may, therefore, properly inquire into the ethical validity of man's religious duties.

CHAPTER II. THE END OF THE DIVINE LEGISLATION. 203-207.

GOD'S SOVEREIGNTY : Grounded in his own absolute Right, as revealed in his intrinsic perfections.

What, then, is the end which it behooves God to seek in his legislation and administration of a moral government ?

1. **GOD'S SPECIFIC END IN LEGISLATION** cannot be determined as his ultimate end in creation is determined.

a. As an Absolute Being, of infinite excellence, the ultimate end in the consummation of all his works must be determined by their worthiness of his own acceptance.

b. As distinct and particular end, God's legislation must subserve some excellency, and attain some benefit, in the created system itself.

2. **THE END OF THE DIVINE LEGISLATION :** Found in the capacities of man's religious being.

a. As a spiritual being, man has capacities for higher communings than any which human society offers ; and

He can never rest satisfied till he apprehends a Deity whom he may praise and adore, and from whom he may receive favor and approbation.

b. Man's religious being is thus the source of all need of God's legislation for him, and the end to which the entire administration of the Divine government is directed.

c. In other words, the end of the Divine legislation is the highest piety of its subjects.

Piety : The outgoing of man's religious being to God in love and communion, devotion and worship.

3. **PROOF OF THIS POSITION.**

a. The necessities of the case. Man has such a religious capacity, and only God can legislate for it. Nothing else can satisfy morality.

b. Piety cannot be attained under the discipline of pure morality, neither cultivated in mere legality.

c. Complete loyalty is the sole constraint in piety ; love to the Master and his service, in which law has a place only as revealing the Divine will.

DIVINE LEGISLATION, with its end in highest piety, may go out in two directions, according to the moral characters of its subjects :

1. AN ADMINISTRATION OF JUSTICE.
2. AN ADMINISTRATION OF GRACE.

CHAPTER III. THE PROCESS OF THE DIVINE ADMINISTRATION IN JUSTICE. 207-218.

GOD ALONE, righteously sovereign on the ground of his absolute perfection, the searcher of the human heart, can adapt his legislation and its execution to the best attainment of man's religious being in the interest of highest piety. To this end :

1. POSITIVE AUTHORITY must be made especially prominent ; under which,

Faith will be the means for attaining the highest piety. 208-210.

a. Man is often obliged to act when he cannot estimate the consequences of his conduct, nor see the reasons in things themselves why he should do one thing and not another.

b. This is from the highest demand of reason. Having found the source of all truth in the Absolute Reason, it is the highest worthiness of man to trust himself to the Absolute.

c. Herein is the essence of piety, as distinguished from morality. *Conscience* constrains to virtue in the light of reason ;

Piety places an unflinching trust in the wisdom and fullness of God.

2. VIRTUE AND FREEDOM must be regarded, in God's administration, for piety's sake. 210.

Piety is impossible where virtue or human rights and public freedom are disregarded ; hence

God will hold man to perpetual morality and civil allegiance for the end of piety.

3. SUSCEPTIBILITIES DANGEROUS TO PIETY should especially be guarded against ; as

The animal appetites, especially those which most readily destroy the delicacy of all religious feeling. 210-211.

4. DIVINE WORSHIP will be enforced and regulated by the Divine administration. 211-212.

Piety must go out in many acts of religious devotion ; hence

a. The necessity of a Sabbath in human constitution, of perpetual and universal obligation ; and with it,

b. The positive institution of all necessary religious ordinances for man's cultivation in piety.

5. PENALTIES : Divine legislation may affix the sanctions of positive penalties. 212-214.

Pains and penalties, in the Divine government, are fully consistent with its end in piety. For

a. All restraint of evil, though through fear and of little benefit to the sinner, withdraws so much of the influence of open transgression to tempt men, and thus finds an end in the direct interest of piety.

b. More directly, penalty is necessary for the sake of piety, as an expression of the Divine feeling.

c. Piety finds its proper motive to obedience in the very sanctions.

To the pious, the promised reward is valuable as an evidence of the approbation of the Master whom they love ;

The threatened punishment is fearful chiefly as an index of God's disapprobation of sin.

6. THE PROMISED REWARD must be equal and coetaneous with the piety. 214.

a. In the absence of a specific promise of reward, the reward is always implied in the converse of the threatened penalty.

b. God must show his favor according to the completeness and constancy of the piety.

7. **ANNIHILATION :** The sin of the subject may not admit of his annihilation. 215.

a. Neither the fact of sin nor its consequences can be annihilated.

b. The manifested displeasure must go down parallel with the consequences of the sin.

The annihilation of the sinner would end the manifestation of the displeasure.

8. **RETRIBUTION MUST SYNCHRONIZE** with the sin. 215-216.

a. Respite to the sinner, during its continuance, is disregard of the law.

b. If, under the administration of justice, any delay be given, the law cannot show why the penalty may not be delayed forever.

9. **PARDON :** An administration of justice can allow no room for pardon. 216.

a. In civil government, there may be righteous grounds of pardon, consistently with the end of the law.

b. With the sole end in piety, and legislation exactly adapted to this end by Infinite Wisdom, there can be no place for pardon, without bringing in some other end.

10. **OBLIGATION FROM GOD :** The obedient can bring God under no obligation beyond the due approbation of their piety. 216-218.

a. Love is the complete fulfillment of the law. The manifestation of God's love towards the pious, therefore, meets all claims on account of their piety.

b. For all injury from sinners, the righteous have all the redress and assistance they can demand in the witness of God's penal abhorrence for sin and his favor for their piety.

c. Besides, their own piety must have the approbation of the good, and the approval of their own consciences ; more they cannot, in equity, claim.

d. All service rendered to God is due to him in his own right.

CHAPTER IV. THE PROCESS OF THE DIVINE
ADMINISTRATION IN GRACE. 218-223.

MAN CONTEMPLATED here as condemned by the law of justice, and hopeless of all restoration to piety and favor by the mere action of law.

Grace seeks a way of pardon and restoration, while it keeps fully in view the end of piety. 219.

1. A DIFFICULTY: Probably insuperable to unaided finite intelligence. 221.

The administration of justice is precisely adapted, in the Divine government, to every claim of pure morality.

But this administration has failed to secure universal piety ;

How, then can any new provision be made, consistently with pure morality ?

2. IN THIS POINT lie the strongest objections to the Christian plan of redemption. 221-222.

a. The difficulty insuperable, if Christianity be judged in reference solely to the end in pure morality ; for

With no motive to be allowed except the pure love of virtue, any substitution, or vicarious atonement, must be immoral, as the subversion of immutable Right.

b. Kant's explanation : God may ethically accept one who has sinned, and who must ever be imperfect, on condition of faith in the Son of God.

This faith is the adoption of sentiments leading to the imitation of the Ideal of perfect humanity presented in Christ, through which the sinner may enter upon a perpetual process towards perfection, though the finite is never able to complete the process.

In this faith, there is a perpetual, willing self-crucifixion, a perpetual sacrifice that gives the hope for complete justification.

c. But past guilt remains. No permanent perpetual progress in good can do away with it ; neither can any relieve the sinner of its burden.

3. THE TRUE POINT OF VIEW : From which the difficulty is not insuperable ; namely,

That the end of God's government is not morality, but piety.
222-223.

4. RESULTS TO BE SECURED in the administration of grace.
223.

a. The authority of justice must be sustained, though given up as the only way to secure piety.

b. Higher influences to love and loyal obedience, to secure the return to allegiance of many who would otherwise remain incorrigible.

THE INQUIRY: 1. HOW DIVINE AUTHORITY MAY BE SUSTAINED; 2. HOW STRONGER MOTIVES TO LOYALTY MAY BE INTRODUCED.

CHAP. V. THE PROCESS IN THE DIVINE ADMINISTRATION OF GRACE FOR SUSTAINING AUTHORITY. 223-229.

THE SAME SOVEREIGN REMAINS, and the same end in piety is to be maintained, though the administration is changed by reason of sin. Hence

1. THE PRINCIPLE OF POSITIVE AUTHORITY must be perpetuated. 224-225.

a. The sinner's whole interest in a religious experience turns upon his confidence in his sovereign, and demands those influences which shall best inspire his faith and love.

b. The perpetuation of positive authority is demanded by the end of piety, consistency with morality, and especially by the vindication of the Divine authority under the administration of justice.

2. REMISSION OF THE PENALTY must not be, except on some ground of equivalent substitution. 225-226.

a. The penalty is the expression of sovereign displeasure against sin, and regard for piety.

b. As penalty cannot be endured and grace prevail, and as penalty cannot be discarded, some substitution must be made.

c. Such substitution must as completely express the sovereign's will, and uphold his authority, as the original penalty ; otherwise, the sovereignty is convicted of immorality.

3. THE VICARIOUS EQUIVALENT must be estimated simply in reference to the end of piety. 226-227.

a. Substitution in morality is inconsistent.

b. Substitutions for human penalties are estimated in the interests of the freedom which the penalties were designed to sustain.

c. The end of piety demands that all substitution be estimated solely in the light of piety, and for the support of authority as bearing on the interests of religion.

4. RESTORATION TO THE DIVINE FAVOR must rest entirely on the substitution offered in Christianity. 227-228.

a. The fact that this has been provided necessarily excludes all others.

b. God cannot righteously permit the sinner to determine the substitute for the penalty any more than he can allow him to determine the penalty.

c. All humanly devised penalties or substitutes for penalties must not only be vain but presumptuous.

5. DURING THE PROGRESS OF GRACE, some manifestation of the Divine displeasure against sin must be made. 228-229.

a. It cannot be the execution of the penalty ; for that is for the time in abeyance.

b. It must rather be some form of suffering that shall mark the Divine displeasure, and at the same time serve as a discipline.

CHAPTER VI. THE PROCESS IN A GRACIOUS ADMINISTRATION BY WHICH STRONGER INFLUENCES TO LOYALTY ARE GIVEN. 229-237.

THERE IS AN ETHICAL CLAIM, that if an administration of grace be introduced, stronger influences to piety must be introduced. Thus,

1. THE BENEVOLENCE manifested in the substitution itself. 230-231.

The influence is in the change from the sternness of authority, that could not but inflict the merited penalty, to the love and compassion of a forgiving sovereign.

2. THE INFLUENCE OF PATIENCE. 231-232.

a. Under justice, patience is a weakness.

b. If any presume to continue in sin because the penalty is deferred, it is a perversion and resistance of the natural influence of patience.

3. THE INFLUENCE OF OFFERED PARDON. 232-233.

a. A conviction of utter hopelessness in sin induces sullen despair and malignant recklessness.

b. The offer of pardon at once throws the light of hope on the sinner's condition.

4. THE APPEAL TO PERSONAL WORTHINESS AND DIGNITY. 233-234.

a. Conscious guilt does not destroy the consciousness of rational faculty and religious endowment ;

Nor diminish the conviction that true dignity can be attained only through piety and obedience to God.

b. Confession of sin, contrition of heart before God, and deep humility are becoming to the sinner.

c. The possibility of returning to one's allegiance, the confirmation of the manliness and dignity of restored loyalty in God's approbation and acceptance of it, are arousing and inspiring.

5. THE DIVINE REGARD FOR PIETY, seen in its augmented manifestation. 234-235.

a. The actual infliction of penalty gives no augmented manifestation of God's abhorrence of impiety beyond the original threatening.

b. The infliction can carry its influence for piety only to the spectator and not to the sufferer.

c. The provisions of grace offer influences for piety to both the sinner and the whole universe.

6. NEW INSTITUTIONS OF RITUAL OBSERVANCES. 235-237.

a. As a sinner man is less able to order his manner of approach to God acceptably than if he were holy.

b. As a sinner, his manner of approach must be different ; hence the necessity, under grace, of the modification of all ritual observances.

c. New regulations from God must determine all such modifications, which may be of two varieties :

Typical, symbolical, and temporary : Such as are designed to prepare the fallen race to apprehend and receive the new administration in its clearness and completeness.

Those which are more direct, simple, and spiritual : Adapted to build up the world on the foundation of the substitution when actually laid and clearly apprehended ;

Lasting to the consummation, and adapted to the open vision of the things of the New Covenant, with all its promises and duties.

CHAPTER VII. GRAND RESULTS IN THE INTRODUCTION OF AN ADMINISTRATION OF GRACE.

237-240.

CERTAIN NECESSARY CONCLUSIONS need to be stated.

1. THE PRINCIPLES OF GRACE do not subvert those of justice. 237-238.

a. Grace can come in only when justice has failed to secure perpetual loyalty.

b. But morality forbids that the substitution for penalty and the provisions for reclaiming to loyalty should subvert equity and justice.

2. THE INCORRIGIBLE SINNER is left, under grace, to a "sorer punishment." 238-239.

a. Grace defers, or remits, the penalty only on condition of a return to allegiance.

b. The incorrigible sinner adds to his former guilt that of mercy rejected, grace despised, God's sacrifice reproached and dishonored.

3. FURTHER GRACIOUS INTERPOSITION is precluded by the one already given.

a. On ethical grounds, more than one equivalent substitution for legal penalty would degrade both justice and grace.

b. Mercy would become a weakness, grace capricious, and the plan to reclaim would defeat its own end by destroying all its influence for piety and directly encouraging perseverance in transgression.

4. THE PERMANENT PIETY OF THE RECLAIMED must be secured. 239-240.

We cannot conceive of Infinite Wisdom's employment of grace as an experiment without clearly foreseeing in the results its superiority over the administration of justice.

DIVISION III. PARENTAL GOVERNMENT.

CHAPTER I. THE FAMILY. 241-245.

THE FAMILY : Comprises those habitually resident in the same dwelling ; parents, children, and servants.

In many respects the foundation of the State ;

The source of nurture and discipline for the duties of this life and the retributions of eternity ;

In itself, a distinct organic community ; the real unit of society.

1. THE GROUND OF PARENTAL AUTHORITY : Not in the fact of parental relation, but in the wisdom, natural affection, dignity and honor naturally and ordinarily indicated by the relation.

2. THE END OF PARENTAL AUTHORITY, OR OF FAMILY GOVERNMENT :

a. To train its subjects for good citizenship ;

b. To make them loyally obedient to God through love ;

c. To maintain the peace and freedom of the family itself.

3. THAT THIS END BE FULLY ATTAINED : Obedience must be secured through *loyalty* as well as *legality*. Manifest

From the conception of piety : In the filial relation, the love, respect, and reverence due to parental dignity and authority ;

In relation to God, religious love, consecration, and worship ;

From the nature of the case : In that the individual comes to be a citizen, and an heir of God's kingdom, through the family ;

From the claims of morality on the responsible head of the family ;

From God's direct revelation, both in declaration and historic example.

GENERAL TOPICS : 1. MARRIAGE ; 2. THE DUTIES OF PARENTS ; 3. THE DUTIES OF CHILDREN ; 4. THE DUTIES OF SERVANTS.

CHAPTER II. MARRIAGE. 245-256.

MARRIAGE : The union of one man and one woman in exclusive co-habitation for life. 245-248.

Must be determined, in its nature, rights, and duties, by the ends of the domestic institution itself.

Not a private and special agreement between the parties only ;

A public, a Divine institution, indispensable to the continuance and elevation of human society.

THE GROUND OF MARRIAGE : Found in the constitution of human nature ; in that neither sex is complete without it.

THE NATURE OF MARRIAGE : Essentially a spiritual union, needed as a permanent ordinance, to regulate, chasten, and balance the constitutional propensities of natural desire and social affection.

In its proper objects and ends, the strongest, dearest, and most effective spring to human activity that social life possesses.

As involving public rights and interests, must be legally ratified and guarded by some positive authority.

THE POINTS INVOLVED may be enumerated as follows :

a. The sexual desires and affections must be exclusively directed to one person.

b. The choices must be reciprocal.

c. The choice must be free.

d. The commitment of each to the other must be for life.

e. There must be an official ratification.

CONSIDER MORE FULLY :

I. THE AUTHORITY WHICH SHOULD SETTLE THE MARRIAGE INSTITUTION. 248-249.

Revealed in the ends to be attained by it.

a. The interest to the State. Hence the right of the State to regulate and control marriage contracts.

b. The interest of piety. Divine authority may legislate, in marriage as in any other case, for the sake of piety.

c. In providing for the interest of piety, there can be no clashing with the rights of the State.

2. BREACH OF MARRIAGE PROMISE. 249-250.

Not a violation of the marriage covenant; in that betrothal confers none of the rights, and imposes none of the duties, of marriage.

a. None have right to plight their troth for any but the most serious and satisfactory reasons.

b. Neither has right to withdraw from an engagement without the consent of the other, except its fulfillment would be an immorality, and only by indemnity far as possible.

3. POLYGAMY: A plurality of wives or husbands; usually, the union of one man with several wives. 250-251.

a. The original institution of marriage was between one man and one woman. Gen. 2: 18-25; Mal. 2: 15.

b. Christ affirms the same principle. Matt. 19: 4-16. So also Paul. Rom. 7: 1-3.

c. The Patriarchs practised polygamy with God's permission; but without God's sanction.

d. Polygamy is always detrimental to the best interests of the Family and the State.

4. INCEST: Marriage or co habitation between those of the same family, or of close consanguinity. 251-252.

a. Forbidden by Divine command. Lev. 18: 6-18.

b. The laws of incest are based upon

*The physical deterioration of the race resulting from it, and
The civil, moral and religious interests involved.*

5. DIVORCE: The legal dissolution of the marriage contract. 253-256.

The sacredness of the marriage contract should be estimated by the ends of public freedom and of piety which it ought to serve.

a. The original institution of marriage was manifestly for life.

b. The Mosâic permission of divorce was based, in equity, on human perversity. Matt. 19: 8.

c. Christ admitted but one cause for divorce. Matt. 19: 9.

d. State reasons for divorce: Willful desertion; neglect to provide; great cruelty; flagitious crimes; imbecility; incorrigible contrariety of temperament and disposition, etc. But

e. The farther the State deviates from the law of God in this direction, the less will the end of State government be sustained.

f. Divorce may, like certain other evils, be tolerated to a certain extent, when the state of public morals will not bear such laws as highest piety demands.

g. There may be separation *from bed and board* by mutual consent or, in extreme cases, at the will of one party,

When any cause makes the union a hindrance to its own end in freedom and piety, or

When moral impediments existed before marriage, though not apprehended till afterwards, of such a nature as to perpetuate the immorality by a continuance of the union.

h. Ante-nuptial immorality such as to vitiate the legality of the marriage renders the whole marriage null and void.

i. Though woman may often be oppressed by an ill-assorted connection, the easy dissolution of the marriage bond tends to the ultimate enslavement and degradation of the sex.

CHAPTER III. THE DUTIES OF PARENTS. 256-263.

FAMILY GOVERNMENT is entirely in the hands of the parents, who are directly responsible both to the State and to God.

THE AUTHORITY CONCURRENT on the part of both the father and the mother.

Whenever, in the ends of marriage, but one can act, the wife acts through her husband.

THE DUTIES OF PARENTS, indicated by the end of family government, in its bearing on politics and religion. 258-263.

a. Support and maintenance of the children during their minority.

Demanded in view of the end of the family state.

Should correspond in quality and amount with the parents' rank and wealth.

b. The securing of a healthy and vigorous constitution in the children ; involving

A careful regard to hereditary influences, and

Attention to the entire habits of life in the children.

c. Mental cultivation : Not only a fortune to the child, but a means by which he may the better serve both his country and his God.

d. Habits of industry and economy. Without a knowledge of the value of time, labor, and money, the child will habituate himself to squander them all, for no profit to himself, his country, or religion.

e. Counsel and assistance as children enter for themselves on the business of life.

Counsel, to supplement inexperience ;

Assistance, both secular and pecuniary, as the parent can afford, and the child may need.

f. Over the whole period of minority, direct training for the State.

g. Direct training, also, for God and Heaven.

CHAPTER IV. THE DUTIES OF CHILDREN. 264-267.

DETERMINED largely by the duties of parents, as they are mostly reciprocal.

Among them may be noted :

a. Prompt subjection to parental authority.

b. A meek and docile spirit.

c. Respect and reverence for parents.

d. Kind attention in sickness, and support in old age.

CHAPTER V. THE DUTIES OF BROTHERS AND SISTERS. 267-271.

SEEN in the peace and freedom of the family more directly than in the interests of State and religion.

Among them may be noted :

- a.* Mutual affection and kindness.
- b.* A careful regard to each other's feelings and reputation.
- c.* An acknowledged equality in domestic privileges and prerogatives.

The elder brother or sister may justly counsel and direct the younger ; but without arrogating the prerogatives of parental authority.

d. All cases of collision should be referred to the parental authority.

e. All demoralizing influences must be sedulously excluded.

f. Their mutual duties, though modified, are not lost by dispersion from home.

Especially should they preserve the remembrances of home, by repeated interviews, correspondence, habitual remembrance in prayer, etc.

Great forbearance and self-control are often demanded in the distribution of the paternal estate.

CHAPTER VI. THE DUTIES OF SERVANTS. 272-288.

SERVITUDE : A condition of subjection, in which service must be rendered to a master.

May be either Voluntary or Involuntary.

I. VOLUNTARY SERVITUDE. 272-274.

RESTS UPON CONTRACT : Including hired servants, bound servants, indentured apprentices, etc.

Its principles are those of all ordinary contracts, and need only to be stated.

- a.* The entire ground of claim is in the contract.
- b.* Each party must be free in making the contract.
- c.* Neither party may contract in violation of any previous claims.
- d.* The contract equally binds both.
- e.* Neither party has the right to contract to the known injury of the other.
- f.* A willful breach of the contract on one side releases the other from obligation.
- g.* Neither party may take advantage of his own wrong doing
- h.* Neither party may bind his children beyond their minority.

II. INVOLUNTARY SERVITUDE. 274-287.

IN WHICH the person is held to service without his consent, and thus without contract.

1. **EQUITABLE COMPULSORY SERVITUDE :** Which comes not strictly under the authority of the family, but of the State. 274-276.

May be justified on the following principles :

- a.* The demerit of crime.
- b.* The claim of debt, when no other means of pay exist.
- c.* The exaction of pauper labor, in compensation for State support of paupers.
- d.* Captives taken in war, so far as may be necessary for their support during the captivity.

In all such cases, the State may sell the services of those to whom the principles apply.

2. **DOMESTIC SLAVERY :** 276-287.

a. The Nature of Domestic Slavery : The exacting of personal services without consent.

b. The ground on which domestic slavery becomes righteous : That it be kept fully within the ends for which the family has been instituted.

Concerning the whole Jewish Code of Slavery :

It recognized no right to slavery among the heathen. Deut. 23:15-16.

It prohibited all Hebrew slavery except by contract. Ex. 21:2, 5-6 ; Deut. 15:12, 16-17.

It permitted national Gentile slavery as a commutation for death. Gen. 15:16 ; Deut. 7:1-2, 20:16-18 ; Josh. 9: 3-27.

It allowed domestic slavery by purchase from Gentiles. Lev. 25:44-46 ; Ex. 21:16.

The slave was allowed full religious privilege. Gen. 17:12-13 ; Ex. 20:10, 12: 44-49 ; Deut. 16:11, 29:10, 12.

If he was maimed by violence, he was made free. Ex. 21: 26-27.

If he was killed outright by his master, the master was punished. Ex. 21:10.

Provision was made for the freedom of slaves. Lev. 25:10, 45-46 ; Ex. 21:2 ; Deut. 15:12, 29:10, 12.

The whole training of the slave in a Jewish family would thus be fitting him for the rights and duties of citizenship.

c. The Ground on which domestic slavery becomes unrighteous : That service is exacted without consent, for the master's own pleasure. Its immorality is manifest,

In its usurpation and tyranny of authority, and

In its overriding all the claims of piety.

d. The attitude of the New Testament towards slavery (Greek and Roman) :

It enjoins emphatically obedience to the master. Eph. 6:5-8 ; Col. 3:22-25 ; 1 Tim. 6:1 ; Titus 2:9-10 ; 1 Peter 2:18-20.

It requires masters to reciprocate the same spirit. Eph. 6: 9 ; Col. 4:1.

A slave was to take his freedom if he could. 1 Cor. 7:21-24.

e. Slavery in the United States was abolished in 1863, as a war measure, by the proclamation of President Lincoln.

A SHORT SUMMARY OF DUTIES IN REFERENCE TO SLAVERY.

1. IN REFERENCE TO THE MASTER.

a. The master is bound to relinquish, at once, all claims to control his servant merely for the ends of his own interest or pleasure, and immediately to renounce any assumed right to interfere with the dictates of conscience.

b. He is bound to give the slave the same freedom that he himself possesses, as soon as the ends for which slavery may righteously exist in the domestic institution have been attained.

c. Where these ends are not yet attained, it is the duty of the master to hasten them as directly and diligently as possible.

d. Until such attainment is secured, the master is bound, to a proper degree, by the duties of household baptism, religious nurture, and mental instruction, as really towards his slave as towards his child.

e. Where the man faithfully fulfills such duties, though the law of the land unrighteously coerce to the relationship of master and slave, it is the master's misfortune and not his sin.

2 IN REFERENCE TO THE SLAVE.

a. The slave must obey his master, for the sake of expediency and prudence, where the commands do not clash with the convictions of conscience.

b. The slave must suffer his injuries meekly and patiently, though not bound to admit them to be righteous.

c. He should keep the freedom of his conscience, and resolutely refuse to violate the dictates even unto death.

d. He should seek and take his freedom by all means not denied by prudence and conscience.

3. IN REFERENCE TO OTHER PERSONS.

a. All are bound to compassionate, benevolently to regard, and to pray for both the master and the slave.

b. Every man in the community is bound to exert his influence, in a wise and prompt manner, and as occasion may offer, both by speech and act, through the press and legislation, to abolish the unrighteous system of slavery as soon as possible.

c. As opportunity occurs, all ought to enlighten, persuade, and reprove the unrighteous slaveholder, but with neither railing nor denunciation.

d. All should help the slave to regain his freedom in all ways not criminal.

e. All should insist upon the right of free discussion, and the application of general principles to practice, in the matter of slavery as on every other topic.

